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FOLK-PSYCHOLOGY, ETC.

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those whose dream experiences would be the most interesting. Those who take dreams seriously avoid discussing their own dreams. By so doing they may realise an evil or check a propitious dream prophecy. The nature of dreams varies in interpretation as greatly as the interpretations of dream symbols. Some apparently take certain dreams for actual and real experience; some scarcely distinguish these more vivid impressions from actuality; others hold that sleep is a special state of mind and of body; and some that the spirit departs and returns—as many variations, in short, as there are folk-lore's theories. The eyes, said one, when they close can go away and see things elsewhere. 'It is nothing more nor less than that the soul comes out of a man and goes about the world and only blood remains in the man to keep him alive.'¹ There are others who imply that the sleeper undergoes no change or movement, but, none the less, at times he can see in sleep things that are not actually there; he can have visions. Human beings, who are endowed with a special nature, leave their bodies at night and become spirits, dragons or animals. In the neighbourhood of Gusinje, for instance, this idea of witches still prevails. In other parts I found memories of the *zmaj* or dragon-man, *stuhi*, *vedogoni*, etc.—men who during sleep become spirits or animals, such as bulls or dragons, and meet at night, or, endowed with supernatural strength, battle with evil spirits, enemies of their own villages, bringers of storms. From all accounts these ideas are still alive in parts of Bulgaria, but everywhere else they are disappearing, or turn up only in the form of stories. *Viljanici*, who in ordinary life were herb doctors or seers, were also believed to have these powers of movement in sleep, of flight and of changing form.

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A distinction which is more than a linguistic one is made between *duša* (soul) and *duk* (spirit). A man breathes his last (*izdahne*) and his soul (*duša*) departs; for forty days it lingers above the grave or near its old home, after which tradition offers a variety of fates. The spirit (*duk*) is also spoken of as

¹ Zb. xix, p. 151.